

YUVADRISHTI

Volume 5
Issue 3

September
2004



Index

मूलाधार 1

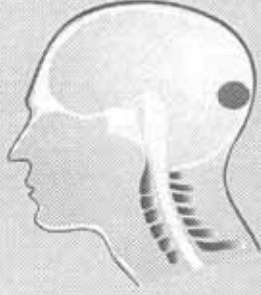
CHHATRAPATI SHIVAJI MAHARAJ 5

Beyond... 10

The Lord of the Rings 16

Designed by
Cover page : Nitya Sapte
Back cover : Pallavi Nene
Index : Nisha Bahuguna

सिर में स्थान



हाथों में स्थान

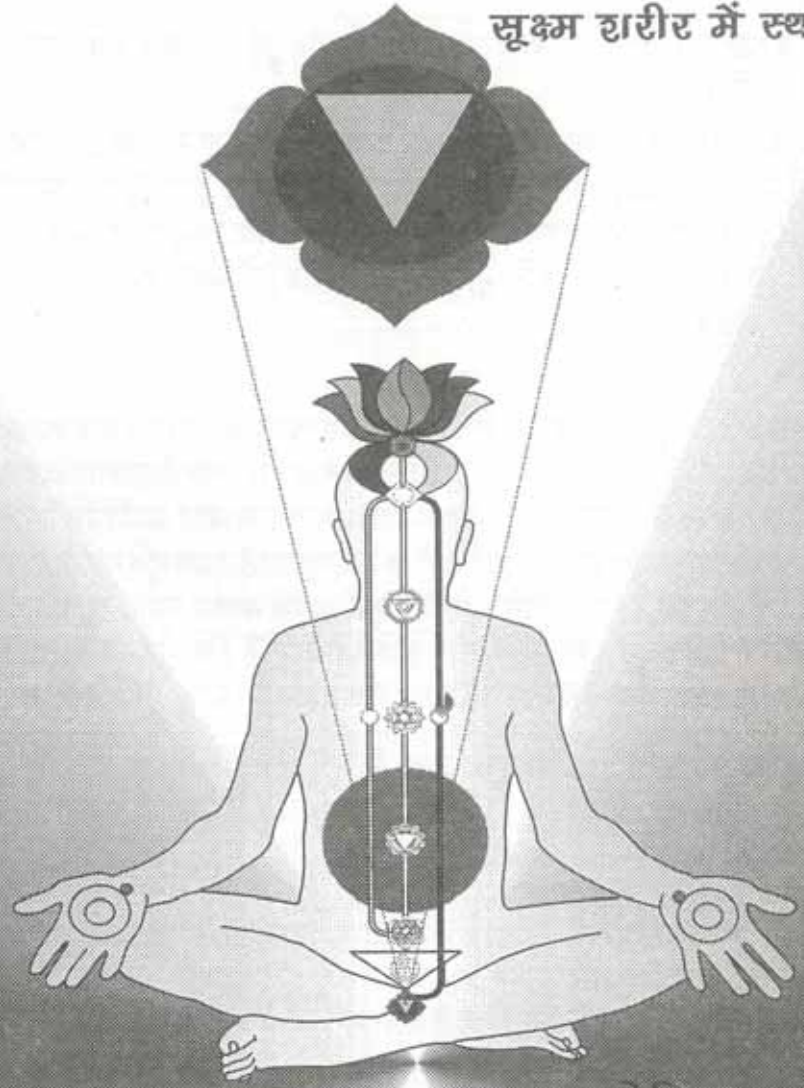


पैरों में स्थान



मूलाधार चक्र
रीढ़ की हड्डी में
अभिव्यक्ति

सूक्ष्म शरीर में स्थान



अवोधिता
मूलाधार

अनुरूपता

देवता	: श्री गणेश
स्थूल प्रकटन (भौतिक)	: पेलविक प्लेक्सस, प्रोस्टेट ग्रंथि
प्रादुर्भाव (कार्य)	: विसर्जन, कामुकता
गुण	: अवोधिता, बुद्धि, पवित्रता, शाश्वत बाल्यावस्था
पंखुडियोंकी संख्या	: ४
संयुक्त दिन	: मंगलवार
संयुक्त रंग	: लाल (मूंगे जैसा)
संयुक्त ग्रह	: मंगल
संयुक्त तत्व	: पृथ्वीतत्व / कार्बन
संयुक्त नग	: मूंग
हथेली पर जगह	: हथेली की एडी
संयुक्त चिन्ह	: घड़ी की दिशाकार स्वस्तिक

परिचय :

उत्पत्ति के शुरुआत में, प्रथम अमीबा कोष जीव की उत्पत्ति हुई। इसके बाद वे ज्यादा से ज्यादा जटिल-करोणों कोष जीव और अंत में मानव की उत्पत्ति हुई।

मूलाधार चक्र पृथ्वी तत्व से बना है और जीव की उत्पत्ति को दर्शाता है। जब इसे जागृत करके पोषित किया जाता है तो पृथ्वी तत्व की संयुक्ति से मनुष्य के अन्दर एक चुंबकीय शक्ति का प्रादुर्भाव होता है, उदाहरणार्थ, एक व्यक्ति जिसका मूलाधार चक्र बहुत शक्तिशाली होता है उसे बहुत अच्छा दिशा ज्ञान होता है। यह चक्र सूक्ष्म तंत्र का मूल अर्थात् आधार है और सूक्ष्म शरीर के तह पर कुंडलिनी निवास के नीचे स्थित है। संस्कृत में 'मूल' का अर्थ है जड़ (जो कि कुंडलिनी है) और 'आधार' का अर्थ है सहारा। अतः मूलाधार का अर्थ है 'कुंडलिनी का सहारा'।

गुण :

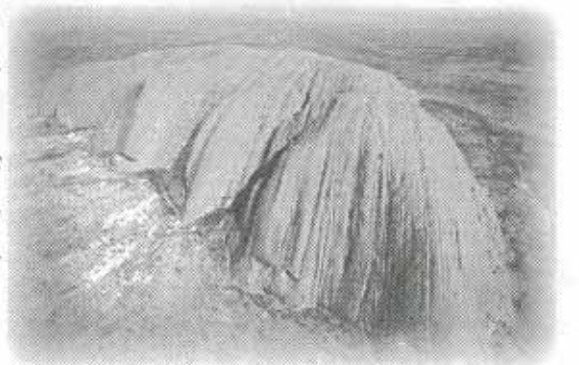
इस चक्र का मूलभूत गुण है अबोधिता जो कि हर धार्मिक (उचित) पात्र का आधार बनाता है। यह गुण है जो शिशुओं तथा छोटे बच्चों में प्रत्यक्ष रूप से दिखता है। यह व्यक्तिगत लाभ की इच्छा विहीनता के कार्य को दर्शाता है। अबोधिता बच्चों के अंतरिक (जन्मान्तिक) बुद्धि से पूर्णित होता है। एक शिशु अपने अन्तर्जात प्रवृत्ति से प्रकृतिके मूल भाव को जानता है - चिल्लाकर अपने तकलीफ को दर्शाता है तथा खाना (दूध) पाने के लिए चूसता है। यह मूल बुद्धि अगर अबोधित रहने दी जाय तो युवा में एक संतुलित प्रधानताओं के समूह के रूप में विकसित होगी। दुर्भाग्यवश मनुष्य समाज का प्रभाव अक्सर इस अबोधिता को दूषित कर देता है और इसके साथ साथ विवेक बुद्धि भी इसी के साथ कुंठित हो जाती है। अपने ध्यानधारणा के द्वारा मूलाधार के गुणों को जागृत कर हम पुनः अबोधित आत्मा बनना सीखते हैं जिससे हम अपने कार्य कलापों में निमित्त मात्र बने तथा जीवन में सही निर्णय लें।

“मनुष्य जब जब विचारों में डूबा जाता है; जैसे किसमें लगाऊ, चलाकी, जब अपना चित्त बाह्य रूप पर जाता है तो यह शक्ति घटती जाती है। Income घटता जाता है। पहले लडकियाँ कभी भी नीचे देख कर चलती थी मगर अब वह भी पुरुषों की तरह सभी पुरुषों को देखती है। जितने आप बोलते है और देखते है उतना चित्त आपका बाहर जाएगा। इसका संबंध अपने मूलाधार चक्र से है। इससे अलग अलग विचित्र बिमारियां होती है। अपना चित्त भी स्थिर नहीं रहता। गणेश तत्व के खराब होने से सारा मनुष्य का अस्तित्व ही खराब हो जाता है। इससे चंद्रमा का वास है। और इससे आदमी पागल हो जाता है। अपना चित्त अपने काबू में नहीं रहता और कोई भी भूत बाधा अपने उपर पकड़ लेता है। परमात्मा का उस व्यक्ति पर ध्यान नहीं रहता जिस का औरत पर बुरी नजर होती है।”

पौराणिक कथा :

मूलाधार चक्र के अधिकृत देवता श्री गणेश हैं जिनका सिर हाथी का है। वह अबोधिता की मूर्ति हैं और अपनी माँ कुंडलिनी (गौरी) और उनके यंत्र की बहुत ही तन्मयता तथा उत्साह से रक्षा करते हैं। यह श्री गणेश ही हैं जो कुंडलिनी को सूचित करते हैं कि अब जागरण का समय आ गया है और जब कोई अनाधिकृत व्यक्ति जागरण करने की कोशिश करता है तो उनका गुस्सा सेम्पथटिक नाडी-मंडल में गर्मी पैदा करता है। कुंडलिनी जागरण तथा आत्मासाक्षात की प्रगति में आने वाली सभी बाधाओं को वह दूर करते हैं, अतः विघ्न विनाशक के रूप में उनकी पूजा होती है।

श्री गणेश की बुद्धिमत्ता हमारे हृदय की बुद्धि अर्थात् हमारे हृदय में विचार या कार्य करनी की वास्तविक इच्छा को परखने की है। अक्सर बच्चों में भी प्रत्यक्ष बात के बजाय उनके सूक्ष्म भाव को जानने की स्वाभाविक क्षमता होती है। श्री गणेश चिरदैवी बालक भी है इसलिए क्रीडा और आनन्द प्रसन्न करते हैं। वह उत्साह, प्यार से बहुत आनन्दित होते हैं।



Mount Uluru, Australia

“अब Unlimited में जब तक आप नहीं जायेंगे, कि जब तक आप असीम में नहीं उतरेंगे, आप इस चीज का जबाब नहीं दे सकते हैं कि मां आप सच कह रही हो या झूठ कह रही हो। अब मैं आप से एक-दो सवाल पूछूँ कि ये बताइये कि पक्षी आते हैं, साइबेरिया से आते हैं, हमारे यहां मध्य-प्रदेश में जगदलपुर में आप पाइयेगा साइबेरिया के पक्षी, सीधे। और हर बार वही पक्षी वहां चले आते हैं। वो कैसे आते हैं? इसका जबाब दे सकते हैं? उनके अन्दर कौन सी शक्ति है जिसकी वजह से वो बराबर साइबेरिया से उड़कर वहां चले आते हैं? वही गणेश शक्ति। और वही गणेश शक्ति पृथ्वी के अन्दर गुरुत्वाकर्षण शक्ति है जिसे कि आप कहते हैं Gravity और जो इन्सान के अन्दर Gravity है, जब वह खराब हो जाती है, उसका वजन जब खराब हो जाता है, उसकी जब Gravity खराब हो जाती है, जब उसका Self-esteem (आत्म-सम्मान) जब वो Frivolous (कमजोर) हो जाता है, जब उस की आँखें इधर-उधर ढौंढने लग जाती हैं, उसका मन खराब हो जाता है और उसका चित बिखर जाता है तब उसकी Gravity खत्म हो जाती है। जब वह Gravity खत्म हो जाती है तो क्या हो जाता है? आपका गणेश चक्र पकड़ जाता है। और जब ये गणेश चक्र पकड़ जाता है तो आपका Innocence जो है, वो खत्म हो जाता है। आप चालाक हो जाते हैं। अब, चालाकी से बढ़कर महाबेवकूफी संसार में कोई नहीं है। महाबेवकूफ होता है, वही चालाकी करता है और अकलमन्द जो होते हैं कभी नहीं। क्योंकि चालाकी से आप पा भी क्या सकते हैं? चालाकी से आप आपने Innocence को तो पा नहीं सकते जो आपकी गणेश शक्ति जो आपके अन्दर Present है, बसी है। इस गणेश शक्ति से ही आप पैदा हुए है।”

स्थूल भौतिक रूप :

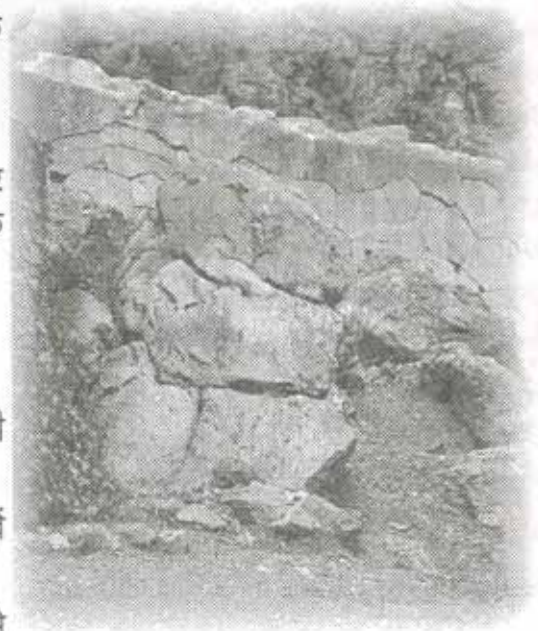
मूलाधार चक्र हमारे प्रजनन तथा विसर्जन अंगों को नियंत्रित करता है अतः मनुष्य की कामीय क्रियाओं से सीधे संबंधित है। पूर्व समय में कामुक क्रियाओं द्वारा कुंडलिनी जागरण के प्रयत्न किये गये है (तांत्रिकों की कामुक पद्धतियाँ जैसे जादूटोना आदि)। वास्तव में ये बहुत खतरनाक हैं और मूलाधार चक्र को बहुत नुकसान पहुँचा सकती हैं। मनुष्य के वैवाहिक जीवन के परिधि के अन्दर यौन संबंध, प्यार प्रकट करने का सबसे उत्कृष्ट भौतिक कार्यशैली है। इसी के द्वारा जन्म तथा सृष्टि का चलन होता है, परंतु अपने जीवन में कामुकता को महत्व देने से संतुलन बिगड़ जाता है। आत्मसाक्षात्कार के बाद हम अपने तथा दूसरों के यौनशुद्धता के आदर तथा सम्मान का विकास करना सीखते हैं। हमारी अपनी गरिमा तथा शक्ति के विकास के लिए इस तरह के उचित व्योहार की चेतना होना जरूरी है। यह हमारे मानवता, शाश्वत अबोधिता के नीव का पत्थर है।

मूलाधार चक्र का शुद्धीकरण :

कमजोर मूलाधार चक्र के अनेक लक्षण हैं - दिशा के ज्ञान का अभाव, कमजोर स्मृति, संतुलन (गरिमा) की चेतना का अभाव, कुछ असाध्य बिमारियाँ या मांसिक समस्याएँ।

तत्वो (पंचमहाभूतों) का प्रयोग :

1. जितना अधिक संभव हो जमीन पर बैठें
2. श्रीमता जी के फोटो (सामने जली हुई मोमबती हो) की तरफ बाईं हथेली खोलके रखें और दाईं हथेली जमीन पर रखें।
3. बायां मूलाधार स्वच्छ करने के लिए बायां हाथ चक्र पर (पेट, जांघ के जोड़) रखें और दायां जमीन पर रखें।
4. गर्म गुनगुने तथा नमकीन पानी में पाँव डालकर ध्यान करने (पानी क्रिया) से इस चक्र की शुद्धि होती है।



Ganesh Swayambhu, Delphi, Greece

प्रार्थना :

हृदय से कहें -

१. श्री.माता जी कृपया मुझे अबोध बनाइये ।
२. श्री.माता जी कृपया मेरा मूलाधार चक्र स्वच्छ कर दें ।

श्री माता जी द्वारा दी गई सलाहें

१. अपने चित्त को प्राकृतिक चीजों, जैसे पृथ्वी, घास, आसमान पर रखें न कि भौतिक चीजों पर जो कि चित्त को खराब करती है ।
२. लाल मांस ज्यादा सेवन से बचें क्योंकि यह चक्र को उग्रित करता है ।
३. अपने विपरीत लिंग वालों को भाई या बहनकी तरह देखें, न कि कामुक वस्तु के रूप में ।
४. अबोधिता के गुण पर ध्यान-धारणा करे जिससे इसका विकास हो ।

"Mahalakshmi, the power of Vishnu is an incarnation of the Lakshmi. When in human beings the desire to rise higher comes in, the Lakshmi principle becomes the Mahalakshmi principle.

Lakshmi incarnated as Mahalakshmi for the first time when Shri Rama came on this earth. She incarnated as Radha, when Shri Krishna came and then as Mother Mary to bear Lord Jesus Christ who was a great power of Maha Vishnu. Mahalakshmi also incarnated

as pure relationship with Gurus. She was Raja Janaka's daughter, Janaki, which also means Sita. The daughter of Mohammed Sahib was also Her incarnation and also as the sister of Nanaka, Nanaki.

She is the power of our evolution. She guides our Vishnu- tattwa to its culmination, to its completion. Only through Her, the Sushumna is covered by Kundalini. Thus She is the giver of Dharma and truth. She exposes the knowledge as truth to us on our Central Nervous System.

Platinum is the color of the Mahalakshmi. Mahalakshmi is also Annapurna, She supplies food to people. Thus we can say that Mahalakshmi is the grandest Gruhalakshmi."

- H.H. Shri Mataji, Mahalakshmi Puja, Munich 1983





CHHATRAPATI SHIVAJI MAHARAJ (1627-1680)

A small boy is seated on the throne. In front of him, with hands bound is the village Patil (chief). He had dishonored a helpless widow; it was his duty to protect such persons. Indeed he was a wicked Patil. In his limitless pride he did not even think that a small boy would have the courage to hold an inquiry. Yet the young prince subjected this Patil, who proudly sported a thick moustache, to a proper judicial trial. It was clear that the Patil had done wrong.

In a stern and majestic tone the young prince announced the judgment: both the hands and the feet of the Patil were to be cut off. All present were stunned at the firm devotion of the prince to justice. Not only were they wonder struck but also pleased beyond measure.

Don't you wish to know who this young prince was? He was none other than Shivaji. At the time of this incident he was just fourteen. His father Shahaji was also aware of the fearless nature of his son. Shahaji had to be fortunate enough to be an independent ruler. He sent his son to Poona, blessing him that at least he might become an independent ruler.

We may think, how did Shivaji acquire all these noble virtues, courage, heroism, love for the motherland and love of dharma? Even when he was a little child his mother Jijabai used to tell him stories of heroes, of saints and sages who

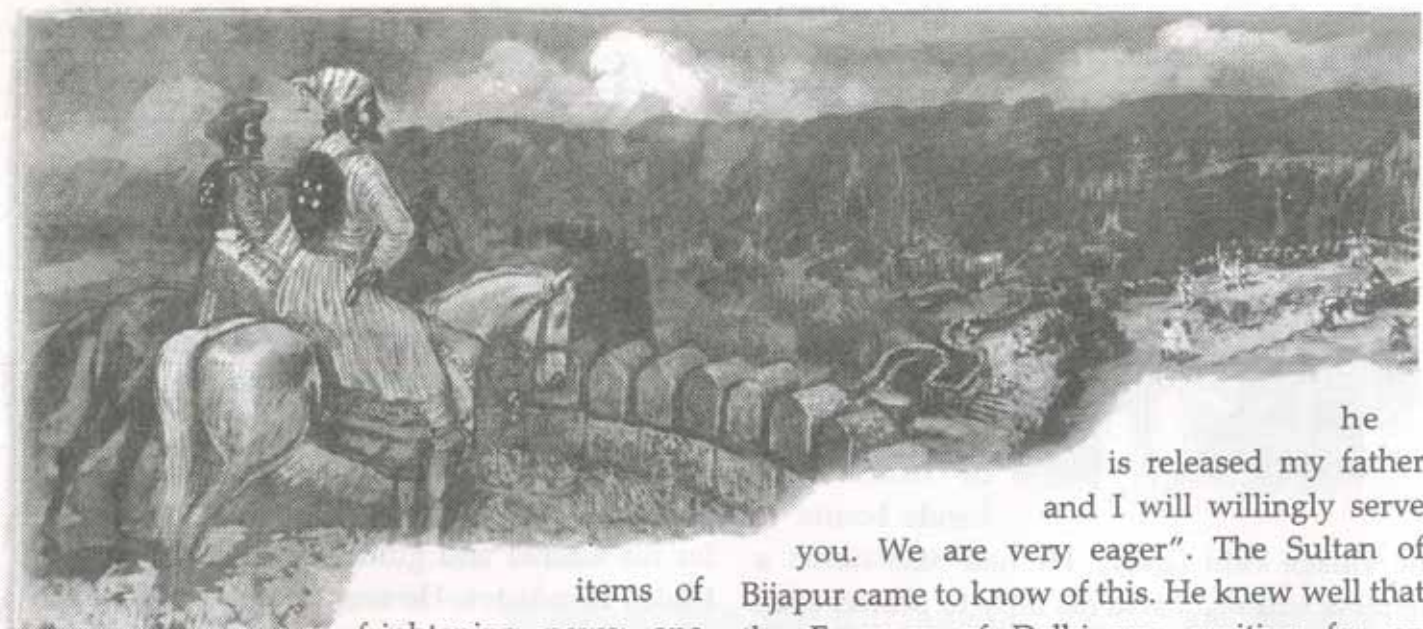
appear in the Ramayana, the Mahabharata and the Puranas. As Shivaji listened to these tales of heroism and Dharmic deeds, he grew more and more eager to be like Rama or Krishna, Bheema or Arjuna. He was further blessed in that he had for his teacher and guide such a great man as Dadaji Kondadev. He was also inspired by the memories of the glorious empire of the Vijayanagara Kings in Karnataka.

A FORTRESS OF FORTRESSES FOR THE GODDESS OF INDEPENDENCE

Shivaji was born in the fort of Shivneri in 1630. At the young age of sixteen he captured the fort of Toranagadh. Torana! Shivaji ordered his soldiers to strengthen the fort, this first fort that was to lead to independence. When the ground was being dug in the fort, the diggers saw hidden treasures. That was the first gift of the Goddess of Fortune to the Goddess of Independence.

After Toranagadh, Shivaji and his fighters began to capture one fort after another. The news that Shivaji was capturing forts reached the Sultan of Bijapur. In order to crush Shivaji the Sultan hit upon a treacherous plan. He got Shahaji captured by deceitful means; then Shahaji was brought to the Sultan's presence and was thrown into prison. A rumor spread that Shahaji would be tortured and executed.

This news was like a thunderbolt to Shivaji who was rejoicing in the birth of an era of independence. His mother Jijabai was heart-broken. On the heels of this news came two other



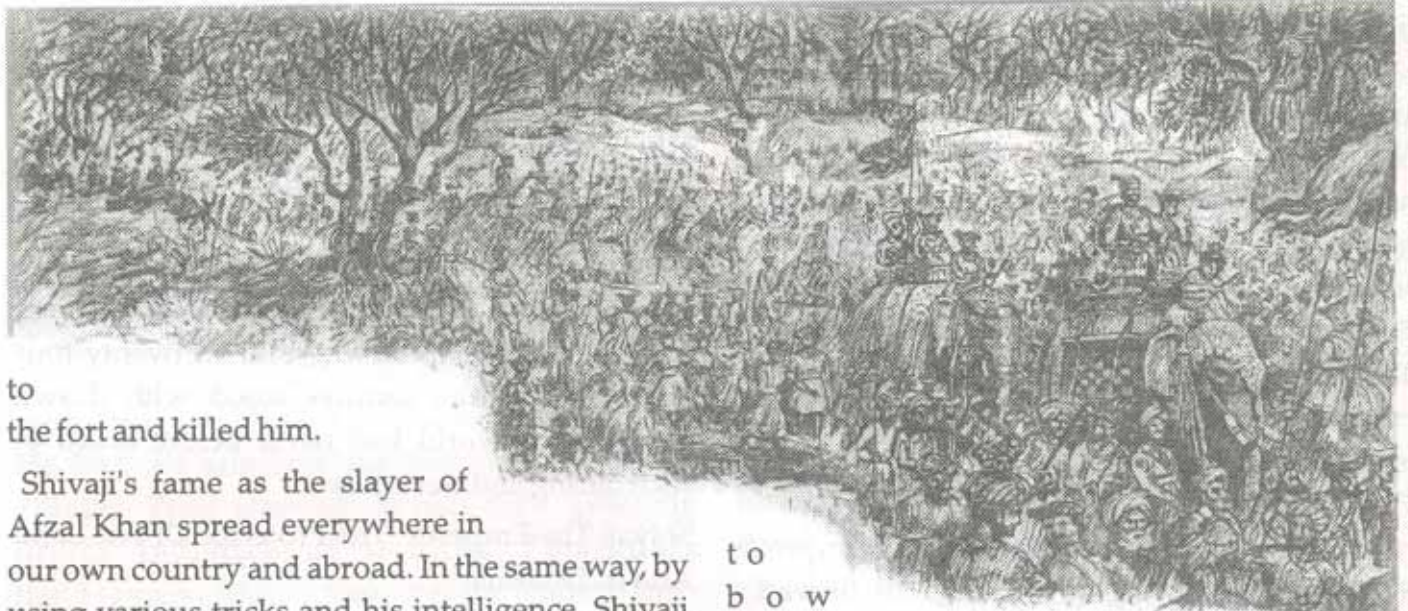
items of frightening news: one that Fateh Khan, the valiant Sardar of Bijapur, was proceeding against Shivaji with a large army; another, that Farrad Khan and his army were attacking Sambhaji, the elder brother of Shivaji. It was clear the Sultan was posing these threats only to ensure that Shivaji gave up fighting and surrendered to him. If he did not surrender, if he continued to fight, his father's life would be in danger. Shivaji was worried, not knowing what he should do. At this juncture his fourteen year old wife, Saibai, encouraged him to fight. The soldiers of Shivaji fought against Fateh Khan's men who attacked the fort. This was the first test of the battle for independence. So valiant were the men of Shivaji that Fateh Khan had to retreat and run away. Elsewhere Sambhaji and his fighters broke the back of the attack of Farrad Khan's army.

All this was victory. But how was Shivaji to save his father? He was deeply troubled by this thought. Suddenly, a plan occurred to him. His intellect was as sharp as his arms were supple. Shahajehan was the Emperor in Delhi at that time. So he wrote to the Emperor: "My father is kept captive by the Sultan of Bijapur. As soon as

he is released my father and I will willingly serve you. We are very eager". The Sultan of Bijapur came to know of this. He knew well that the Emperor of Delhi was waiting for an opportunity to attack him. So with all due honor he released Shahaji. With his valor and his diplomacy, Shivaji thus overcame the first great danger to freedom.

Shivaji was twenty-eight. By then Kondana, Purandara, Kalyan, Raigadh and other forts numbering forty were flying the flag of freedom. It was also at this time that on the west coast the English, the Portuguese and other foreigners had set foot. Shivaji was apprehensive that some day these foreign armies might occupy the whole land. Intent on containing them he began building fortresses by the sea. He began to equip himself with warships and trained the navy. Shivaji was the first among those who in their farsighted vision saw the lurking dangers of foreign domination, and acted to check such aggression.

Shivaji used to offer his devotion to Goddess Bhavani. Every day after taking bath he used to offer his pujas to Lord Shiva and Goddess Bhavani and meditate for sometime. Even when Afzal Khan came to invade, Goddess Bhavani appeared in his dreams and told that he would be victorious. Shivaji then trickily called Afzal Khan



to
the fort and killed him.

Shivaji's fame as the slayer of Afzal Khan spread everywhere in our own country and abroad. In the same way, by using various tricks and his intelligence, Shivaji was able to defeat many strong and violent enemies like Siddhi Jauhar, Shaista Khan, Siddhi Masood, and many more. And soon Shivaji was known as the 'Mountain rat' to his enemies.

This was the limit of Aurangzeb's patience and he was in a great fit of rage. But he checked himself from leading an army against Shivaji. He had known well how sharp the tearing nails of this 'mountain rat' were. So he thought of a plan. He decided that he should send a 'Lion' to overpower this lion. He chose for task the king, Raja Jayasimha. (Incidentally, 'Simha' means a lion.) Jayasimha was a great warrior and a hero. He was also a clever general. What a shame that a man like him should be subservient to a foreigner who was ruling the land! Jayasimha proceeded south with his large army. He won over the Sultan of Bijapur to his side. The battle against Shivaji began. All of a sudden Shivaji wrote a letter to Jayasimha informing him that he would agree to a friendly compromise. What was more, he met Jayasimha and told him that he would remain loyal to the Badshah at Delhi.

Shivaji was a lion that had grown up independently in the mountain ranges of Sahyadri. How then did he all of a sudden agree

to
bow
down to

the Badshah? All were baffled. Many thought that there lay behind this some secret plan. It is possible that Shivaji had planned to go to Delhi on the pretext of serving the Badshah as a dependent and then to put an end to the life of Aurangzeb in a direct encounter. This was perhaps a venture of greater heroism and sharper strategy than ever before in his life. Accordingly, Shivaji proceeded to meet the Emperor, Aurangzeb. His son Sambhaji also accompanied him. Shivaji reached Agra in order to meet Aurangzeb. The latter too was equally tactful. He never let Shivaji approach him. He bid him stay at a distance in the court. This was a great disappointment to Shivaji's hopes. Aurangzeb also acted in a manner that insulted Shivaji. Aurangzeb did not keep the promise that he would treat Shivaji with respect. Naturally Shivaji was greatly enraged. Ignoring Aurangzeb he left the court.

Shivaji was now in great danger. For Aurangzeb was not such a fool as to let an enemy who had come within his reach escape easily. He ordered Shivaji to be imprisoned and to be executed also.

In spite of the gravity of the situation Shivaji did not lose heart. At these critical hours his intellect and his courage shone more brightly. Suddenly Shivaji 'took ill.' He soon grew worse. Shivaji begged of Aurangzeb that his Maratha soldiers might be allowed to return. Aurangzeb felt relieved 'and permitted them to go. Shivaji began distributing sweets to the Fakirs, mendicants and ascetics of the town hoping that his illness may be cured. He began sending gifts, also to the wealthy in the town. Aurangzeb permitted all these. Even, such a very clever man as Aurangzeb had no doubts. No Vaidya or Hakim could improve Shivaji's 'condition'. The day of Shivaji's execution had been fixed. On the previous day Shivaji's 'illness' grew very serious, and he lost 'consciousness'.

As usual the baskets that would carry the sweets were brought in. Shivaji who was lying on his 'sickbed' suddenly jumped into one of the baskets and so did his son Sambhaji. Immediately servants put on the lids and carried the baskets away.

The sentries who had been examining the baskets were convinced by long custom that they contained nothing but sweets. Even on that day the chief of the sentries, Polad Khan, examined a few of the baskets. They contained merely sweets. Luckily the Khan did not chance upon the baskets in which Shivaji and Sambhaji were hidden. That was by the grace of Goddess Bhavani, coupled with the forgetfulness of the Khan. He must have meant 'Let him live' when he said, 'Let the baskets go'.

Inside the prison where Shivaji had been lying a little while before, a friend of Shivaji by name Hiroji lay down. He put on the royal ring, which Shivaji had given him. He lay down, with his hand, which showed this ring thrust out. The

next day Hiroji also ran in order to get some medicine for Shivaji.

When the news of Shivaji's escape from Agra reached the ears of his enemies in the south, they were all speechless and helpless. Shivaji had thrown dust into the eyes of the greatest schemer and politician, Aurangzeb, and had escaped from the latter's capital where all the twenty-four hours of the day sentries stood with drawn swords. The world had never before heard of such daring and cleverness.

Shivaji The Emperor The Protector Of The Land And Its Dharma

Shivaji established an independent empire that was a source of inspiration to all the Hindus. Yet he had not been crowned in accordance with the rites of the Shastras. Many, therefore, did not feel that he was truly the King. So a great pundit from Kashi came down south to remedy this shortcoming in the life of Shivaji. This great pundit, Gagabhatta, crowned Shivaji King by name, in accordance with the rites of the Shastras. This great event took place in 1674. Shivaji was then 44 years of age. The towering fort of Raigadh became the capital. After touching his mother's feet, obtaining her blessings, Shivaji sat on a golden throne in the fort.

Samarth Ramdas sang in praise of this great event: "The land and its Dharma have been uplifted. A kingdom of bliss has arisen."

Shivaji did not just content himself with establishing an independent

Kaushik Panchal
Ratilal & Sons
All kind of textile Accessories,
Ruti'C', Fibre, Nylon Parts,
UHMWP Sheet, Rods &
Suizer Parts.

C/54, Tirupati Estate,
Nr. Manchhani Masjid,
Millan Everest Cinema Road,
Saraspur, Ahmedabad-380018.
Ph. (O) 2748183.

kingdom by defeating his enemies. He also undertook reforms to make his people happy and contented. To him the people were the gods and he would let no one harm them. His soldiers had to go far to defeat the enemies. To these soldiers he had laid down a firm rule "No harm should come to the people whom you meet on the way. Their standing crops should not be touched." Shivaji would always meet out severe punishment to those who disobeyed his orders. He had all affection for the poor farmer of villages. They were all, at that time, groaning under injustice of wealthy Zamindars (landowners). Shivaji took over the lands of such Zamindars and distributed them among the tillers of the soil.

Untouchability too was rampant, among the Hindus at that time. Society had branded some amongst its own members untouchables and had kept them at a distance from the others. Shivaji loved them also. He invited them to join his army and promoted them, to high positions and offices in it. Shivaji set an example to all Hindus that they belonged to the same faith and should not hate one another.

Shivaji was also greatly interested in the education of the people. The Sanskrit language had lost its glorious position. Everywhere Persian was being held up to esteem. Shivaji saw to it that Sanskrit words were substituted for Persian words.

Sometimes, Hindus who had been forced to become Muslims wished to come back. But the Hindus refused to take back such converts. Shivaji felt that this was not right. So he reconverted all those who wished to return to their old faith. He also cast aside the foolish belief that it was sinful to undertake a journey on the seas. He undertook expeditions on the sea and established forts.

Shivaji was very angry with people who were corrupt or who worked against their country. He hated those who betrayed the land. He would have punished even his own son if the son had turned against his country. Shivaji was an embodiment of justice. He never showed any special favours to his relatives. He always encouraged those who were virtuous and meritorious. This enabled those who were virtuous to progress and occupy high places. There was no scope for selfish contrivers in his kingdom. In this manner Shivaji revolutionized every department of life.

As we read this, should we feel that we too should follow the example of Shivaji? Why is this so? Because he was a realized soul. Shri Mataji has said that Shivaji had known what is called as 'Swartha- the meaning of self' or 'self realization'. Apart from this, Shivaji underwent all hardships for the sake of his country, for the sake of the Dharma. He had deep respect for all the women. This can be seen from an example: when soldiers of Shivaji brought the queen of some muslim king in front of Shivaji, he ordered them to release her. Shivaji said that if his mother would have been so beautiful as the queen then even he would have been so much beautiful.

He never cared for his own life and quite often entered the very jaws of death. Till his last breath he lived for his country and for the Dharma of the Hindus. It is nearly 300 years since he died but the memory of this great man lights up the torch of inspiration.

With Best Compliments from

M/s M. R. Construction

Civil Engineer & Contractors

Prop. M.R. Patkar

B.E. Civil

Beyond...

On the 14th Sahasrara Day in 1983, in Her discourse before puja, Her Holiness Shri Mataji Nirmala Devi enumerated fourteen chakras, namely the seven chakras (Mooladhara, Swadisthana, Nabhi, Heart, Vishuddhi, Agnya, Sahasrara) and three sub-chakras (Lalita, Sri, Hamsa) associated with the physical body; and the four chakras beyond the physical body, described in the following terms:

“After coming to Sahaja Yoga and after your Sahasrara has opened, you have to pass through these four chakras: Ardha-Bindu, Bindu, Valaya and Pradakshina. After passing through these four chakras only, can you say that you have become a Sahaja Yogi.”

On the 9th Day of Navaratri 1988, in Pune, H.H.Shri Mataji commented:

Within us, as you know, there are seven chakras for your ascent and two above it. So all these nine chakras are to be crossed in this life time. That should be your destiny.

Many of us have experienced that enlightened awareness that is beyond the Sahasrara, often in India, particularly in Ganapatipule. But how to describe this state?

The legendary Nath yogi, Matsyendranath (probably 11th century CE), in the third chapter of the Kaulajnananirnaya Tantra, puts it like this:

Dearest, (in the pinda exist) the chakras of five lines, 16 lines, sixty four petals, the truly beautiful 100 petal (lotus)[Agnya?] and the beautiful thousand petal lotus [Sahasrara] and above this is a very brilliant 10,000,000 petal lotus. Above the 10 million petal lotus is a 30,000,000 petal lotus, each pericarp of which is similar to a flame. Above this is the all encompassing, eternal, undivided, independent, steady lotus pervading all, stainless. By its will (sveccha) it causes creation and dissolution. Both the animate and inanimate are dissolved in this linga.

All these states, or samadhi, involve thoughtless awareness, and this was best described by Ramana Maharshi (1879-1950) in answer to a question from a visiting swami:

1. Holding on to Reality is samadhi.
2. Holding on to samadhi with effort is savikalpa samadhi.

3. Merging in Reality and remaining unaware of the world is nirvikalpa samadhi.
4. Merging in ignorance and remaining unaware of the world is sleep.
5. Remaining in the primal, pure, natural state without effort is sahaja nirvikalpa samadhi.

On another occasion in reply to the question "What is samadhi?", Shri Ramana Maharshi stated:

In yoga the term is used to indicate some kind of trance and there are various kinds of samadhi. But the samadhi I speak to you about is different. It is sahaja samadhi. In this state you remain calm and composed during activity. You realise that you are moved by the deeper self within and are unaffected by what you do or say or think. You have no worries, anxieties or cares, for you realise that there is nothing that belongs to you as ego and that everything is being done by something with which you are in conscious union.



Now this Sahaja samadhi has been known since ancient times. It is a state that transcends everything. The earliest description, and for this writer still the best, is by Saraha, a Buddhist monk of the 8th century CE who became a wandering yogi, and, some say, was the founder of the Sahajiya Buddhists:

In Sahaja there is no duality; it is perfect like the sky.

The intuition of this ultimate truth destroys all attachment and it shines through the darkness of attachment like a full moon in the night.

Sahaja cannot be heard with the ears, neither can it be seen with the eyes;

It is not affected by air nor burnt by fire; It is not wet in intense rain, it neither increases nor decreases, It neither exists nor does it die out with the decay of the body;

The Sahaja bliss is only oneness of emotions it is oneness in all.

Our mind and the vital wind are unsteady like the horse;

But in the Sahaja-nature both of them remain steady.

When the mind thus ceases to function and all other ties are torn aside,

All the differences in the nature of things vanish; and at that time there is neither the Brahman nor the Sudra.

Sahaja cannot be realized in any of its particular aspects

it is an intuition of the whole, the one underlying reality pervading and permeating all diversity.

As the truth of the lotus can never be found either in the stalk or in the leaves, or in the petals or in the smell of the lotus, or in

the filament, - it lies rather in the totality of all these parts, -
so also Sahaja is the totality which can only be realized in a
perfectly non-dual state of mind.

From it originate all, in it all merge again, - but it itself is free
from all existence and non-existence it never originates at all.

So far our texts have come from the mystics and saints who took their birth in India, the Kundalini of the world. But others, elsewhere on the globe, also experienced these samadhi states. The Spanish Christian mystic, Juan de la Cruz, (John of the Cross)(1542-1591), perhaps best known for his introspection technique known as 'the dark night of the soul', has left a description of his entry into nirvikalpa-samadhi:

I entered not knowing where.
And I remained not knowing.
Beyond all science knowing.

I did not know where I entered,
But when I saw myself there,
Not knowing where I entered,
Many things I suddenly learned;
I will not say what these things were,
For I remained not knowing,
Beyond all science knowing.

It was peace, it was love,
It was the perfect knowledge,
In deep loneliness
I saw with wisdom;
It was a thing so secret
I was left babbling and trembling,
Beyond all science knowing.

Are unable to grasp it;
For their knowledge does not explain
Not to know knowing,
Beyond all science knowing.

And this exalted wisdom
Is of such excellence,
That no faculty of science
Can hope to reach it;
But he who learns to conquer himself

With this knowledge of not knowing,
Will always go beyond all science knowing.
I was so far beyond,

So lost and absorbed,
I lost all my senses
I was of all sensing dispossessed;
And my spirit was filled
With knowledge not knowing,
Beyond all science knowing.

Whoever truly reaches there,
To himself he is lost;
All he knew before
Now appears very base;
But his knowledge grows,
And he remains not knowing
Beyond all science knowing. ...

This knowing by not knowing,
Is of such high power,
That the arguments of the wise

"We belong to this great religion of Truth.
Now you have to be responsible for this
Maha Yoga" - H. H. Shri Mataji Nirmala Devi

Mumbai Yuvashakti

"There should be, all the time, compelling
desire that we have to find out methods by
which we can spread Sahaja Yoga."

- - H. H. Shri Mataji Nirmala Devi
Bangalore Yuvashakti

When we are in that thoughtless and doubtless state (nirvikalpa samadhi) brought about by our yoga, or union, with the all pervading, we are receptive to the divine blessings. This union has also been described by mystics outside of India. Here is a verse from the Dharmasunya, written in 1418 on the island of Java in what is now Indonesia:

There is a river, ancient and remote, which penetrating through the mountain's centre, emerges at its summit; On that summit there is a pearl, glittering like crystal, its pureness constantly radiating forth, Within it is the nectar of immortality he who finds it is able to achieve the highest bliss of firm union, the recognition of concepts ceases and one experiences supreme pleasure, beyond the power of words to describe.

This Divine blessing, known to yogis as the Paramchaitanya, has also been described in other cultures. The Persian Sufi, Jalaluddin Rumi (1207-1273):

There is a Water that flows down from Heaven To cleanse the world of sin by grace Divine. At last, its whole stock spent, its virtue gone, Dark with pollution not its own, it speeds Back to the Fountain of all purities; Whence, freshly bathed, earthward it sweeps again, Trailing a robe of glory bright and pure.

Consider also the following passage, from the Jewish mystical text, the Zohar (the founding text of the Kabbala, written in the 1280s in the northern Spanish town of Avila where Juan de la Cruz and his contemporary, Theresa (1515-1581), were later to live):

There are seven lights, which split up into seven seas, and one sea contains them. This one sea is the supernal sea in which all the seven seas are contained. These seven lights enter the sea, and smite the sea on seven sides, and each side splits up into seven rivers, as it is written "and He will smite it into seven rivers" (Isaiah 11:15) and each river splits up into seven streams, and each stream splits up into seven roads, and each road splits up into seven paths, and all the waters of the sea enter them. The seven supernal lights enter the sea they are really six emerging from the uppermost one. As the sea receives them so it distributes its waters to all the seas, to all the rivers.

In this passage "the one sea" (the Shekhina, the divine daughter) receives from "the topmost one", the Divine Mother (Binah) the Divine blessings which then flow on to the whole world. And so we return, as always, to our source, our sustenance, or as the Swiss spiritual alchemist, Paracelsus (1490-1541) described it:

The primary matter of all things is the "great mystery" ... Like children are born to the mother, from the "great mystery" issues all things, with or without feelings, as well as the other things, all in the same manner. The "Great mystery" is the only mother of all mortal things.

John Noyce, Australia

Email: johnnoyceau@rediffmail.com

The International Sahaja Yoga Book Project

There is an opportunity to provide assistance for a major international Sahaja Project. Grégoire de Kalbermatten has had the brilliant idea of us producing a series of some 12 books on Sahaja subjects by Shri Mataji Nirmala Devi, to be published in different languages around the world by professional publishing houses such as Penguin and on subjects such as:

1. An Introduction to Shri Mataji & Her Sahaja Yoga - DS/DL
2. Spontaneous Union: An Introduction to Sahaja Yoga
3. The Keeper of the Gate (innocence, wisdom, Shri Ganesha/Jesus)
4. How to Be your Own Guru (Adi Gurudattatreya)
5. The Cool Fire (Kundalini and Self-realization)
6. The Inner World (subtle system, and chakras)
7. The Praxis of Transformation (clearing techniques, balance, how to meditate)
8. The Enlightened Mind (talks on Buddhism, hamsa)
9. The Pantheon of Light (the Deities)
10. Fortune and Misfortune of Religions (Islam, Christianity, Hinduism)
11. The Day Book from Above (a random selection of quotations from Mother)

These books will be compiled from the vast body of talks that Shri Mataji has given us. Work is underway on the first title in the list, by David Spiro and Derek Lee. Grégoire has asked me to be the director of the project and Shri Mataji has personally and enthusiastically given her blessings. The first phase is to accurately transcribe as many of the talks as we can. There are already many transcriptions of talks circulating but nearly all of these have errors in them and we need to have perfect transcriptions for the compilers to use.

To this end, we currently have some 25 teams of transcribers from all over the world working on the talks, and in 9 months have completed just over 100 talks. This phase of the project is being managed by Ken Williams from the UK as Managing Editor of this phase of the project and, if you volunteer he will write to you when he's able to recruit more people, which hopefully will be quite soon. He will

SHRI NIRANANDA MARKETING

ALL ITEMS OF NIRMAL INFOSYS AND VANADEVI HEALTH PRODUCTS AVAILABLE. DISTRIBUTER FOR DELHI STATE.

Add.: Outram Lines, Mukherjee Nagar, Delhi-110009.

Ph- 0-9212054040, 011-55152266, 27422120

Email: shriniranandamarketing@yahoo.co.in

OPEN ALL 7 DAYS, CAN MEET AFTER APPOINTMENT. WRITE FOR FREE DETAILED
CATALOGUE OF ITEMS.

send a handbook to tell you the methodology and standards we are working to and it will be a big help that you have precious experience of transcribing talks from the 1980s.

Currently we have over 50 yogis, working in pairs, from all over the world, and we are asking that each team completes, as a minimum, one talk per month. We have a number of husband-and-wife teams, which works really well as they have access to the same talks by Mother. Each pair, have registered a nickname for their team with Ken, and you might be thinking of your favorite. So that we don't have duplication of effort, the team registers talks with Ken who then registers the talks that are currently being worked on. The first stage has the talk being transcribed by one team member, then checked by the other, the second stage has another yogi, independently verify the work of the team, so to avoid errors, each talk is therefore checked three times to ensure absolute accuracy. It would be really nice to have more people from Australia on the team, your particular experience will be invaluable. Please consider if you wish to help, you need to be a dedicated yogi, fluent in English and familiar with Sahaja Yoga terms, and who, above all, if you say they will do something, then to follow through to completion. We only ask each team that they transcribe one talk per month, so it is not a huge commitment of time and it is actually a wonderful job, and for the right people, a blessing rather than a chore. So if anyone from collective wishes to be involved, it would be a huge help, for the transcription phase, at the present rate of progress, will take some years and we want to shorten it as much as we can. Interested Yogis can contact at:

alanwherry@mac.com

Alan Wherry

"Angels, angels come down!
the mother calls them to dawn
The existence is flourishing with joy
now there is no one to cry
There is an era of innocence
bestowed upon the human race
The whole world is drowned in love
this compassion has finally done
The nature plays bamboo flute
in harmony with the blooming shoot
The 'omkara' has finally reached
to the level of touching mother's feet
This great day is dawn
Angels, Angels Come Down
The Mother calls them to dawn
Angels, Angels Come Down"

**WITH ALL OUR LOVE,
The UK Yuvashakti**

Best Compliments
Dr. Mitesh Gandhi,
BSC (Hons) MCOPTOM

The Lord of the Rings

"One ring to rule them all, one ring to bind them, one ring to bring them all and in the darkness bind them."



'The Lord of the Rings' is a fiction novel and now movie depicting the age-old battle between good and evil. It is one of the most popularly read novels in the world. Some distinguish it for its adventurous spirit or perhaps some identify it to their inner conflicts of the higher and lower self. Whatever it may be, let us, as realized beings, take an in-depth journey of its spiritual aspects.

Now the journey begins into the middle earth of JRR Tolkien, author of the Lord of the Rings. In times gone by, Sauron, the Lord of Mordor, (the bad guy) long ago created a magical ring to make him powerful beyond all belief. However, long ago it was stolen from him and passed through hands of various races such as elves, dwarves, hobbits and humans.

The ring, however, which could be best described as having its own evil intellect, moved itself from owner to owner through the years, corrupting each owner and making them fanatically obsessed with it. It is interesting to note that Tolkien started to write The Lord of the Rings during World War II where the rise of an evil dictator in Germany was spreading a dark cloud of suppression over Europe similar to the cloud Sauron sets over Mordor. The story begins with Frodo being given a ring as a gift from his cousin which can make him invisible when he wears it.

One day an old wizard Gandalf tells Frodo of an evil being named Sauron who wants to capture the Ring for himself so that he gains more power in enforcing his evil plans. Frodo is also warned of the evil nature of the ring and that it should not be used. Soon Frodo is told to go to a place called Rivendell where a Council would be held to determine the fate of the Ring. It is discovered that the only way to keep Sauron from recovering the Ring, is to throw it into the volcano of Mount Doom at Mordor where it will be destroyed. So a company of people also known as 'The fellowship of the ring' is made to set out on the mission of destroying the evil ring by going to the dark land of Mordor to Mount Doom. Meanwhile the evil servants of Sauron pursue Frodo and company for the ring. Most of the company falls apart as many are overpowered by evil but Frodo and his faithful servant Sam stay loyal to their mission despite all odds and move on. At last Frodo and Sam are reaching Mount Doom and The Dark Lord Sauron becomes aware of them, so he leaves his Dark Tower to come forth and destroy them

Characters

Frodo- Good

He is the ring bearer whose task it is to destroy the ring before it gets into evil hands.

Sam- Good

Frodo's faithful servant who protects and obeys his master and stays loyal till the end.

Gandalf- Good

The wise wizard who provides vital information about the ring and also in fighting the evil.

Sauron- Bad

He is the evil Lord of the dark land of Mordor who tries to obtain the ring in order to make himself more powerful and expand his evil kingdom and armies.



but it is too late. The Ring is destroyed, and without it Sauron and all evil is destroyed by the sunlight! Thus good prevails over evil!

Let us now witness situations relating these 'fictional' characters to factual.

Temptation : In essence, the power of the Ring is the exact opposite of freedom. The Ring, with its allure, is very attractive and like many evil things it tempts man and possesses those who succumb to it. Thus instead of bringing freedom it brings slavery. In the same way temptation works in mans life. Drug addiction, smoking and gambling are some examples of extreme forms of

addiction showing how evil prevails over man and how we can become slaves of our weaknesses.

Laws of Nature : Tolkien also depicts how the evil lord Saruman, in order to gain domination destroys everything around him. He works against the created order by recklessly tearing up the environment. Tolkien was an environmentalist. Seeing the impact of the industrial revolution on modern society, he had disdain for anything that took us further from the natural world. The 'Shire' that Tolkien describes is home to some of his good characters thus he places them in an ideal environment that is peaceful, slow-paced and close to the earth. He saw the impending danger when we become disconnected from God's creation. Another depiction of going against the order of nature was how Saruman would mutilate and manipulate beings in such a manner that they become monsters called 'orcs' thus adding to his evil force. Tolkien shows that there are some boundaries that shouldn't be crossed and that there is an order to creation. But today there are many situations where these boundaries are in fact crossed. One sees so many beings hiding their true identity beneath the artificial garb of materialism. Entrepreneurs feed our greed more and more distorting the true image of our spirit thus making us monsters who don't know where to stop once possessed by the temptation. Are we not then playing into the hands of evil?

"Live and let live?" The 'Lord of the Rings' presents a world where evil is very real and where compromise with it only leads to danger. It may be tempting today to seek comfort and to just be a good person but Tolkien doesn't leave us that option. In the Middle Earth of Tolkien one is either fighting for good or being influenced by evil. Tolkien was quite aware of evil and its power he started writing his fantasy on scraps of paper in foxholes in World War1- and warns us of the danger of ignoring it. The famous English writer C.S. Lewis comments "There is no neutral ground in the universe; every square inch, every split second, is claimed by God and counterclaimed by Satan." In the Modern times externally we may have to fight terror, as Bush said, "You are either for us or against us". So can we really 'live and let live'? To let evil just live we allow ourselves to be ruled by its dominating character. We have to fight it whether outward or inward. Isn't that what we learn in meditation? To introspect; see where we are going wrong and CORRECT it thus not letting negativity live in us.

We are lucky that we can fight evil at its roots and not give in to its temptations by the grace of the Divine, but there are many who do not feel the evil claw gripping their being and suffocating their spirit every moment. It is our duty to mankind, to enforce the Divine will. And so it is said, "Thy will be done, on earth as it is in heaven".

As one Sahaja yogi has put it very sweetly-

"One Mantra to rule them all, One Mantra to find them, One Mantra to bring them all and in the Light to bind them."

Sahaja Yoga in Corporations

Experience at Synopsys Inc.



As all of us know how important it is to spread the message of love of our Divine Mother in the corporate world. Thousands of people working in companies are in the search of truth. Initially we may feel it may be a little difficult to approach these companies to conduct Self Realization programmes; but soon we start realizing the blessings of Shri Mataji on such occasions. One such event was held in Synopsys(I) Pvt Ltd, Hyderabad, India. A stress management programme was conducted here on the 10th of September, 2004. Synopsys is one of the large Multi-national EDI (Electronic Data Integration) companies in the world. A Sahaja Yoga programme was conducted here as part of cultural activities. A brief presentation on "How

Sahaja Yoga Helps To Relieve Stress" was presented followed by the actual experience of Self Realization. Many charts explaining research that proves the medical benefits of Sahaja Yoga were displayed at the venue.

How to approach the corporates?

The best way to approach corporates is through their Human Resources Department, and give a small presentation about the benefits of Sahaja Yoga. Go



on to explain the discovery of Sahaja Yoga by Shri Mataji, aspects of the subtle system etc. If time permits, we can present the scientific research based on Sahaja Yoga. Also a letter can be served asking for convenient dates to conduct public program. Titles of such programmes can be "Stress Management through Sahaja Yoga" or "Stress Management through Meditation" or "Stress Management through Self Realization" etc. Most important thing is to have the confidence in the Divine power, which works out such events very spontaneously. For any such event, we need to put the desire to Shri Mataji and pray for the success and watch the whole event.

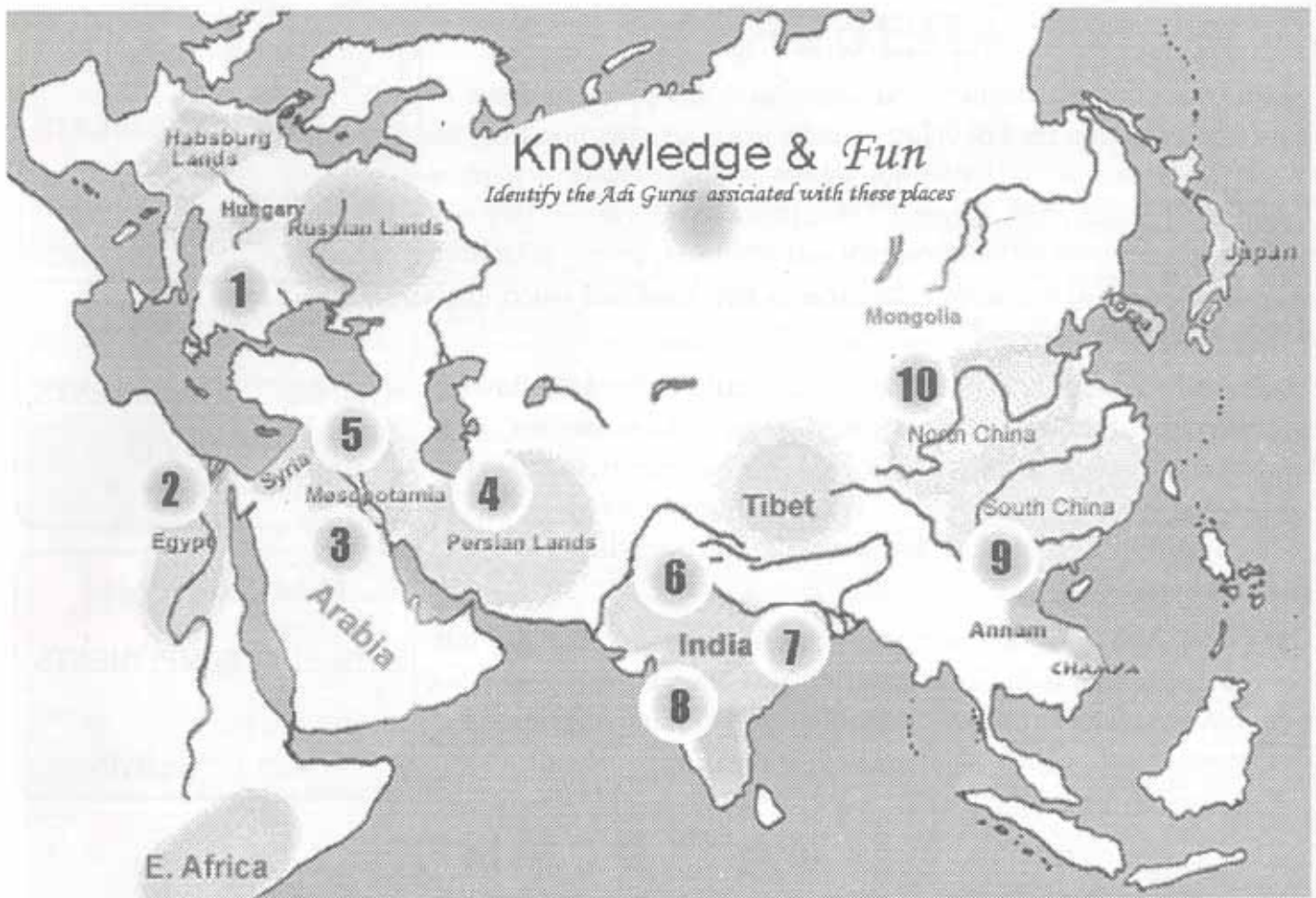
Is Regular Meditation possible?

Yes, it's possible to have the regular meditation in companies. We have experienced this in Synopsys Inc., where we first had a Self Realization programme. We have proposed a regular meditation on every Wednesday on company premises. The management has accepted this proposal and every week, half a hour time period is set aside for meditation. For twenty minutes meditation is conducted and the remaining ten minutes are used to explain the chakras, treatments etc). Synopsys Inc. had accepted the meditation as a regular corporate activity.

Initially we haven't distributed the photographs of Shri Mataji. We have continued conducting the meditation to instrumental music. During one of the meditation sessions, the Vega Machine video was shown. Watching this video, most of the employees realized the importance of meditating on Shri Mataji's photograph. All of them were then presented the Shri Mataji's photograph. By the grace of Shri Mataji, this meditation activity has continued for several weeks. It can be claimed as a successful attempt being actively appreciated by the employees.

Let us all humbly pray to the Divine Mother to shower her blessings on spreading of Sahaja Yoga in the corporate world & to successfully deploy meditation in corporate environments as a part of regular activity.





He is the Guru Principle. As Primordial Master Adi Guru Dattatreya has incarnated many times to guide mankind. Let us locate the places where he incarnated on this world map.

1. Athens, Greece ----- Socrates
2. Egypt _____
3. Arabia _____
4. Persia (Now Iran) _____
5. Mesopotamia _____
6. Punjab, India _____
7. Central India _____
8. Western India _____
9. LouYang, China _____
10. State of Lu, China _____

Answers

(Confucius)
 2. Moses 3. Mohammad Sahab 4. Zarathushtra
 5. Abraham 6. Guru Nanak 7. Raja Janaka 8. Sai
 Nath of Shirdi 9. Lao Tse 10. Kung Fu Tzu

ATTENTION

Nothing can be alright unless and until you develop the subtleties of your attention; and they develop by receding your attention from all that is gross. Recede your attention whenever it goes too much into a thought, like that 'Oh, forget it'. But into vibrations you pay full attention, seeing vibrations you pay full attention, seeing your own vibrations pay full attention, other things you need not worry they will be all looked after.

Your attention should be on me and you should make the following conditioning of thoughts on your Agnya "How fortunate we are to have been realised! We are Sahaja Yogis. God has chosen us. How can we work if we remain weak? Adi Shakti has given us the power to redeem the whole mankind. We can do it and we will do it." (Old Marathi Letter 2)

Compassion today is to transform human beings into Sahajis, into good people. That is the love of Adi Shakti. Because those who are born have to die in any case. We should not be unkind, of course, but our attention should be how many people we are giving Realisation.

|| Jai Shri Mataji ||

WITH BEST COMPLIMENTS

Malvika Agarwal
Gurgaon

|| Jai Shri Mataji ||

WITH BEST COMPLIMENTS

M. Ravindra
Bangalore

|| Jai Shri Mataji ||

WITH BEST COMPLIMENTS

Noida Collectivity

YUVADRISHTI

SUBSCRIPTION FORM

yuvadrishiti@yahoo.com

Please fill in Capitals

Name _____

Address _____

City _____ PIN _____

State _____ COUNTRY _____

E-mail _____ Phone _____

Cheque/DD no. _____ Dt. _____ Drawn on _____

Of Rs. _____

Signature _____

DD should be sent in the favour of 'Nirmal Infosystems Pvt. Ltd.'

Address for correspondence : Nirmal Infosystems Pvt. Ltd., Bldg No. 8, Chandragupt Hsg. Soc.
Paud Road, Kothrud, Pune - 411029. Tel - 020 25286537

